

# THE BEREAN CHRISTADELPHIAN ECCLESIAL NEWS

A monthly magazine devoted wholly to the Berean Christadelphian Ecclesial welfare, with the object of providing Ecclesial news, exhortations, articles and information of fraternal interest to the Brotherhood. Defending the original, foundation principles upon which the Truth was uncovered from darkness and upon which the Christadelphian movement was developed. Opposed to the dogmas of papal and protestant christendom. Upholding the Truth as Berean Christadelphians since 1923.

Vol. XVII (CII) No. 2

February, 2014

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God Willing, The Berean Christadelphian Ecclesial News will be published monthly as an avenue of providing information of Ecclesial interest to the Brotherhood. Ecclesial news and correspondence, Fraternal Gathering notices, special activities and upbuilding exhortations are encouraged. This is an effort to upbuild and prepare us in heart and mind for the return of our Lord Jesus Christ.

**CHRIST IS COMING SOON AND WILL REIGN ON EARTH**

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**Please advise us of changes or corrections to the above information**

## Ecclesial News

### BRISBANE/ PAPUA NEW GUINEA

December 30<sup>th</sup> 2013

Dear brethren & sisters in the hope of Israel

With great joy we announce two further baptisms in the city of Lae, Papua New Guinea of our new brethren, **Timon Yanari** and **Copeland Tibo**. Sister Sharon and I, as part of our end of the year visit to PNG, flew into Lae on December 26<sup>th</sup> where we hired a hall and over two days from 10 am to 4:30 pm conducted a series of talks centred around God's prophecy through Daniel chapters 1-7. On these occasions we had many interested friends present, some of whom are studying the 4-part program that includes the Key Bible Lessons and the Baptismal Review Book. Many present had never heard the prophecy of Daniel and the exposition of the Kingdom of God, and it stirred much interest in taking up this study program leading to the baptism program.

On Sunday 29<sup>th</sup> December many interested friends joined brethren Macx, Hensley, Kumo, myself and sister Sharon down at Voco Point overlooking the Lae Harbor, where we previously conducted interviews and baptisms. Beginning at 10:30 am we conducted the public baptismal interview where a number of onlookers listened to the gospel being reviewed. Both Timon and Copeland were very well prepared. We had three Skype sessions going through the Baptismal Review Book with them before our trip. After giving a good confession of their faith, Timon and Copeland were baptised into the all sin-covering name of the Lord Jesus Christ in the presence of many witnesses. That evening we kept the memorial supper with our two new brethren where we extended the right hand of fellowship to Bre. Timon and Copeland on behalf of the Berean Fellowship.

Our sincere prayer is that our brethren will grow in faith and "have confidence for the day of judgment (the day of Daniel) because as God is, so also are (our brethren) in this world" (1 John 4:17). May they be found worthy to be of that "one like the son of man" whom "the Ancient of Days" will give "the kingdom forever, and ever." (Daniel 7:13-14,18)

Your brother on behalf of all those of like precious faith in Australia & PNG, Peter Small

## **NAKALIRA, Kenya**

The Nakalira Berean Ecclesia has really been strengthened by the ecclesial news, exhortations, articles and information centered on upholding the Truth. May the contents in this magazine continually up build and prepare us in heart and mind for the return of our Lord Jesus Christ.

Following your notice in the December 2013 issue, I wish to report the following changes in the Nakalira Berean Ecclesia.

1. Ecclesial Name; Nakalira Berean Ecclesia.
2. Address; P.O. Box 646, Webuye 50205.
3. Recording Brother; Bro. Moses Wafula.
4. Arranging Brethren; Bre. Paul Walukana and Robert Obaye.
5. Finance Brother; Bro. Jack Mukhwana.

Let us all strive to keep the truth alive as we see our Lord's day approaching.

Bro. Moses Wafula, Recording Bro., Nakalira Ecclesia.

## **GATHERINGS & ACTIVITIES**

(To be held Yahweh Willing)

**HOUSTON FRATERNAL GATHERING**..... April 18–20, 2014  
Bro. Bob Lorquet, boblorquet@hotmail.com “Overcoming Challenges”

**UGANDA FRATERNAL GATHERING**.....April 3-6 2014  
Bro. Bob Bent, eyeglassman39@yahoo.com. Epa Wekati, epawekati@yahoo.com

**HENGOED FRATERNAL GATHERING**.....May 30- June 2 2014  
Bro. Steve Male, malesinwales@btinternet.com

**LAMPASAS FRATERNAL GATHERING**.....June 7–8, 2014  
Bro. Ricky Hurst, PO Box 1381, Goldthwaite TX, 325-451-4075

**HYE FRATERNAL GATHERING**.....July–21-27 2014  
Bro. Mark Braune, 209 Ranger Dr., Buda, TX, 78610, 512-577-1119,  
markbraune@gmail.com Study, “Minor Prophets”

**ODIADO KENYA FRATERNAL GATHERING**.....Aug 20-24 2014  
Bro. Shadrack, jackshadrack@gmail.com or Bro. Epa, epawekati@yahoo.com

**TENNESSEE FRATERNAL GATHERING**.....Oct 4 –5, 2014  
Bro. Jim Rankin, 115 Sherwood Dr., Camden, TN 38320 USA, 731-584-6039,  
email jrankin@bentoncountycable.net

## **The BCAA**

The Berean Christadelphian Audio Archives, or BCAA for short, has made available a large selection of talks on MP3 online. The address is [www.bcaudioarchives.blogspot.com](http://www.bcaudioarchives.blogspot.com). Please check this link often as we will be updating with new material as much as possible.

We are always looking for tapes, and if you have some talks that you would like to share, please email Bro. Craig Kiley ([craigkiley@yahoo.com](mailto:craigkiley@yahoo.com)) and we will be happy to transfer the talks to MP3 format and post them.

## In the Beginning

*“Forgetting those things that are behind, I reach forward unto those things that are before” (Phil. 3:13).*

Today we stand at a new beginning—the beginning of a new year. In our readings we begin Genesis: *“In the beginning God created.”* We begin Psalms: *“Blessed is the man...”* We begin the Gospel record: *“The book of the generations of Jesus Christ”*—Savior of the world.

There is great power in a new beginning. It is a time for self-examination and renewed determination and dedication.

In the wisdom and love of God, our lives are divided up into little periods of activity and consciousness, separated by periods of rest and sleep. Each new day is a new beginning. If we are sincerely trying to serve God, we can each day, with complete confidence, forget the failures of the past, as long as we rise up and try again.

God assures us through the prophet Ezekiel (18:22) that all past failures will be forgotten if at last we overcome. We must daily begin again. We must greet each day with renewed faith and hope, thanking God for each new day’s beginning as it comes, doing our best for that one day while we have it, and closing the account as each day ends, to arise once more and begin again.

And now another full year of days has ended and been laid away, and we start a fresh new chapter in our lives.

\* \* \*

Genesis 1 is a foundation, and a fortress. It is simple and satisfying, dignified and devout. It tells us of the creation of the present dispensation of things on earth in six days, about six thousand years ago. It is in direct contradiction to the speculation of “Evolution,” and attempts to harmonize these two opposites have brought shipwreck to the churches of the world.

This is the frontier on which the Truth is being most seriously attacked today, both within and without. The ultimate purpose and end of the modern superstition of “Evolution” is to eliminate God and escape the authority of His Word.

And we see before us today the unbelievable sight of the churches of Christendom, corrupted by Evolution, seriously debating whether there is a God at all. What will the next generation see?

Let US hold fast to simple Bible Truth! Let us get the true BIBLE picture of man—the pitiful limits of his intellectual capacity and judgment. The mind of the flesh is folly, ignorance, change and confusion.

To be fearfully stamped into going partway to accommodate the speculation of the fleshly mind is fatal. This chapter is our rock foundation. Hold its simple record, and we are safe. Evolution cannot get a foothold. This is the revelation of God.

But begin to twist it to fit man's speculations—and we are lost. There is nowhere to stop, as we see by the current speculations of some calling themselves Christadelphians, that Adam could not have been a special creation from the dust, as the Bible says, but must have evolved from a millions-of-years-old race of creatures.

And truly, this is the only reasonable and logical and inevitable conclusion once we let Evolution get its foot in the door.

There is nowhere to stop. We must at last go all the way down the slippery slope from the light of divine revelation to the darkness of fleshly speculation, as many are finding to their sorrow and dismay.

Some are toying with Evolution, trying to go to the brink, then stop and switch back to divine creation for Adam. But it cannot be done. Once the fatal course of accepting a little bit of Evolution is started, there is no logical end except complete abandonment of the Word of God and at last of God Himself. The churches of the world are very close to this now.

Let us thank God fervently and continuously for this first chapter of Genesis which is under great attack today by its reputed “friends.” Let us accept it in childlike faith as our true brethren have in the past.

Let us not be swayed for a moment by the dark speculations of men, who know—and can know—NOTHING of the past; who cannot even run their own lives with wisdom; who in blind and proud folly choose the paths of death.

“The fear of God is the BEGINNING of wisdom.” Anything short of this, however seeming wise, is darkness and folly, ending in death.

\* \* \*

The Hebrew name for the Psalms is *Tehillim*—“Praise” or “Songs of Praise.” The word “psalm” is from the Greek, meaning “A song sung to a harp,” from the verb “To play on a stringed instrument.”

The Psalms are divided into five books, like the books of Moses. This division is of great antiquity. The last psalms of each book are 41, 72, 89, 106 and 150, and each book ends with the words (or something similar):

*“Blessed be the Lord God of Israel from everlasting to everlasting! Amen and Amen.”*

The final psalm is a fuller expression of this same praise.

Of the one hundred & fifty psalms, seventy-three-about one half-are attributed in the heading directly to David, and about twenty-five more to men associated with him-Asaph and the sons of Korah. These latter could well be psalms of David for these singers to use, making about one hundred as attributed to David. (That is, the word translated “of” as, “A psalm OF Asaph,” does not necessarily mean “by,” but can mean “for.”)

A very few are attributed to others-one to Moses, two to Solomon, etc., and about fifty are anonymous. These headings of the psalms are very ancient and are considered generally authentic, though not part of the inspired Scriptures.

The total number of direct quotations from the Old Testament in the New is 238. Of these, one half, 116, are from the Psalms. We see, therefore, the great doctrinal importance of the Psalms.

Christ and the apostles, when speaking of the Psalms, refer them to David, and quote them as wholly inspired Scripture. They unhesitatingly base fundamental arguments on *single* words or even *parts* of words.

Jesus so used Psa. 82:6, “*I have said, Ye are gods,*” and Psa. 110:1, “*The Lord said unto my lord.*”

Paul, Psa. 110:4, “*Sworn with an oath,*” and “*A priest after the order of Melchizedec.*”

Peter, Psa. 16:10, “*Neither suffer Thine holy One to see corruption.*”

There are nine direct quotations from the Psalms in the first two chapters of Hebrews, and many more throughout the rest of the book, proving doctrinal points.

Let us keep these passages clearly in mind when any try to blur the edges of infallible inspiration, or to downgrade the Old Testament.

We must fully recognize the direct divine element throughout the Psalms-the INSPIRED element, and purpose: to foreshadow Christ and reveal the godly mind.

Passages which on the face of them appear to apply to David’s own circumstances are quoted in the New Testament as specific, inspired prophecies concerning Judas and Christ.

The prophetic, Messianic interpretation of the Psalms was received by the Jews long before the time of Christ. The nation looked forward to a Son of David, who would be King of Israel and who would fulfil all the glorious things foretold, all the many detailed prophecies.

This is without parallel or precedent in any other religion or national history, and infinitely strengthens the evidence of divine inspiration.

Christ and the apostles confirm this expectation, and explain what was always a mystery to the Jews: the combination in one Messiah of a smitten sufferer and a triumphant conqueror.

Seven Psalms are strikingly and outstandingly prophetic of Christ, and they give the key to the others. They are: 2, 18, 22, 45, 72, 89 and 110.

Concerning 110, Jesus specifically says that (1) David wrote it by inspiration and (2) David is not the person addressed in it—that it applies to the promised Messiah.

\* \* \*

The Psalms manifest an intense zeal against all forms of sin and wickedness, and all who choose such ways. This annoys moderns who in their supposed superior understanding and “compassion” prefer to pour a murky haze of what they call “love” over all distinctions of right and wrong.

But true godliness will stand with the Psalms: eager to help, eager to show compassion, but rigid and uncompromising and clearly outspoken against any ungodliness, anywhere, any time; and looking forward in eager and unashamed anticipation to the universal vindication and triumph of righteousness and holiness, and the unsparing crushing and annihilating of all who deliberately choose the God-defying ways of wickedness.

David showed great personal restraint in dealing with his personal enemies, under extreme provocation; but he recognized that *if good is going to triumph over evil, those who choose evil MUST be destroyed.*

Any sin, from smallest to greatest, when intelligently viewed, is seen to be rebellion against God, against goodness, against reality, against the divine purpose of ultimate joy and perfection and beauty for all. And though God is very long-suffering, all such must at last be called to account, and rigidly annihilated from God’s glorified earth.

The mind of Christ hates sin with implacable hatred, as the enemy of God, the destroyer of all good for man, loathsome bringer of sorrow and death.

David, the “man after God’s Own heart,” hated sin (though truly on one occasion he sinned grievously). Psalm 51 portrays an utter abasement and remorse unparalleled in all Scripture. We should never think of David’s great sin without connecting it with this Psalm-

*“Have mercy on me, O God . . . blot out my transgressions.*

*“Wash me thoroughly from mine iniquity, and cleanse me from my sin.*

*“For I acknowledge my transgression, and my sin is ever before me.*

*“Against Thee only have I sinned, and done this evil in Thy sight.*

*“Purge me with hyssop . . . wash me . . .*

*“Hide Thy face from my sins, and blot out all mine iniquities.*

*“Restore unto me the joy of Thy salvation...Deliver me from bloodguiltiness, O God of my salvation!”*

This is important in order to get the basic picture of the Psalms and David’s special fitness to be the Spirit’s instrument in recording the mind of Christ and of the ideal godly man. Paul said—

*“Jesus Christ died to save sinners, of whom I am chief”* (1Tim. 1:15).

He had done more harm to God’s people and offered more obstruction to God’s purpose than any man then living.

But, likewise, he was more intensely devoted, and suffered more, and labored more, for the sake of Christ and the Truth, than any man then living.

So David. His sin was terrible, both of itself-and infinitely more so because of his position of favor and prominence in God’s purpose, and the harm it did to the cause of righteousness, and the glory of God among men.

Like Adam’s sin, David’s brought a long and bitter train of sorrow, strife and evil, and gave an occasion to blaspheme God that sinners still joyfully avail themselves of.

In the lives of David and of Paul we can find great lessons and great comfort. No failure is final if we will only continually rise and try again. Paul said-

*“Forgetting those things that are behind, I reach forward unto those things that are before”* (Phil. 3:13).

Today, as the New Year begins, is an especially fitting time to remind ourselves of this inspiring and comforting principle of Truth.

\* \* \*

The supreme object of the Psalms is to declare the glory of God. This is not just an abstract or merely academic consideration, as far as man’s welfare is concerned.

It is of primary *practical* importance for man’s *health and happiness* to recognize and declare the glory of God as the central fact of reality and eternity. It is satisfying, purifying and ennobling. It is peace and joy-producing.

It is absolutely NECESSARY that we have this joyful frame of mind-continual praise to the glory of God. This is a vital first principle

of the Truth, and without it we do not have the Truth. It is the first and *greatest commandment*—

*“Thou shalt love-worship, praise, adore, glorify-the Lord thy God with ALL thy heart, soul, strength and mind”* (Mk. 12:30).

The Psalms embody worship, song, prayer, meditation. They emphasize the great importance of singing—of the spirit of singing. Paul expresses it best when he says (Eph. 5:19)—

*“Making melody IN YOUR HEART to the Lord.”*

If this is not our fixed and peaceful frame of mind, even amid sorrow and trial, then we have not yet found the power of the Truth and the mind of Christ.

Singing in joyful thanksgiving and worship always accompanied the sacrifices in the Temple, and made them acceptable.

Christ and the apostles sang together in praise to God on the night he was betrayed. (The usual portion sung at the Passover time was Psalms 113-118).

Paul and Silas joyfully sang praises to God in prison and in great suffering.

Paul, writing to the Ephesians and the Colossians, prescribes the singing of Psalms, and so does James (Eph. 5:19; Col. 3:16; Jam. 5:13). Many of our hymns are from the Psalms. (All those we used this morning were.)

The spirit of praise is the godly frame of mind: the joyful, confident recognition of the eventual, irresistible triumph of goodness and godliness.

The Psalms combine true, inward, spiritual living with the fullest respect and obedience to God’s specific appointed outward forms of worship, in perfect balance. Neither dare be neglected: neither dare be set against the other, or exalted to the exclusion of the other.

The Psalms manifest intense delight and interest in all holy seasons, services, observances, etc., and a fervent longing to be in God’s Tabernacle. While giving full weight to the spiritual aspect, we dare not belittle the literal. There is deep wisdom in all God’s requirements and appointments. It is only the mind of the flesh that considers itself too “spiritual” and mature to need to obey the specific ordinances and commands.

\* \* \*

The fundamental requirement that the Scriptures present to us for attaining salvation is that we **MUST** have the mind of Christ. We must put away the natural thoughts of the flesh, and bring our thoughts and

desires and interests into harmony with his. The Psalms are the major provision that God has made to enable us to do this.

David was uniquely the “*man after God’s Own heart*” or mind. He perfectly illustrates in his life, in his weaknesses and his strengths, in his stumblings and in his overcomings, the man who is well-pleasing to God.

The Psalms of David present the mind of the ideal man. Not the perfect man, in the sense of never having experienced imperfection, but the IDEAL man in God’s sight, who out of weakness is made strong, and who, from the flesh, rises to the Spirit. The characteristics of this man are—

Unshakable trust in God;

Entire devotion of the life to God’s service;

Full submission to God’s will;

A deep, intimate mutual relationship of love with God;

A constant longing for God’s presence;

An unmovable conviction of God’s perfect righteousness;

An overwhelming consciousness of God’s nearness;

A confident assurance of God’s omnipotence, and of the final eternal triumph of goodness and the suppression and destruction of all evil, and the joyful salvation of all faithful servants of God who “hold fast to the end.”

The Psalms show us man as he is, and what he may become in the love and promise and providence of God.

We find portrayed therein a deep sense of sin and weakness, together with integrity of purpose and recognition of the divine standard of perfect holiness that is the pattern and the ideal. The mind of Christ—the godly mind—recognizes mortal weakness and uncleanness, and seeks for divine strength and holiness—recognizes the sorrow and vanity and death related to present things, and seeks for joy and peace and love in God.

The Psalms express, above everything else, intense devotion and absolute trust. Their chief characteristic, and the chief characteristic of David himself, is an intense awareness of God’s immediate and all-pervading presence and care—over all nature, but especially over those who seek Him, most strikingly expressed in Jesus’ words (Matt. 10:29)—

*“Not a sparrow falls without your Father.”*

\* \* \*

Psalm 1 is an introduction to the whole book. It sums up its entire message and purpose—the blessedness, happiness, joyfulness, God-favoredness, of the godly man—

*“Blessed is the man . . . “*

This was Jesus’ first word in his teaching, as he began his public ministry to Israel—

*“Blessed are the poor”* (the trembling—the reverent—the godly) *in spirit”* (Matt. 5:3).

It is fitting that this book of praise, which so beautifully expresses the mind of Christ, should start in the same way as his oral, personal teaching.

“Blessed” includes all good—excludes all evil. It is all we need to know or have. If we are among the blessed of God we have everything, we lack nothing.

If we are not among His blessed, then nothing matters. Nothing can begin to compensate us for the loss of this all-important, all-embracing thing.

Verse 1: Tells us what the godly man does not do.

Verse 2: What he DOES do.

Verse 3: His blessing and destiny.

We cannot go any deeper, nor make the message any simpler, than this. This is life: plumbed to its depth and reduced to its simplest realities.

Attain this, and you have attained everything. And it can be learned, practiced, perfected anywhere, anytime, and under any circumstances.

*“. . . that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful”* (Psa. 1:1).

“Walking, standing, sitting” seem to express progressive degrees of association and involvement.

“Ungodly, sinners, scornful” seem to indicate degrees of active and confirmed wickedness.

Everything in life is moving. We cannot stand still. We are going up or down—toward life or death. If we WALK incidentally with the unconcerned ungodly, if we permit a transient and apparently harmless passing association to develop, we shall soon find ourselves STANDING with the deliberate sinners, and at last SITTING down with those who are confirmed in their scornfulness of God.

Why? Because to enjoy the company of the ungodly we must deliberately dull and suppress our spiritual sense, as with a drug, and this is fatal.

We must stifle our conscience—and this course is fatally progressive. And when we choose it, God judicially pushes us deeper into it, to our own helpless destruction. He sends a “strong delusion.”

Truly we inevitably must have many contacts with the world, both of necessity in daily activity, and by choice in endeavoring to proclaim and radiate the light of the Truth. Jesus actively and deliberately filled his ministry to the utmost with contact and association with people—even the openly sinful.

But he was never for a moment one of them, or one with them, though his enemies made great capital out of this association—

*“Behold, a friend of publicans and harlots!”*

But he was always completely separated from them by a perfect insulation of purity and holiness of mind and purpose.

He never for a moment forgot his one great purpose in life, his perfect oneness with God.

\* \* \*

*“Blessed is THE MAN . . .”*

—and only Christ is the perfect fulfillment of this Psalm—”THE MAN.” But all may share in his blessing by being in him and like him as best they possibly can.

*“His delight is in the law of the Lord, and in His law doth he meditate day and night”* (v. 2).

Two important thoughts are here:

1. Delight in the law of God.
2. Constant day-and-night meditation.

To be acceptable to God, we must “delight” in His law. We must perceive its beauty and necessity and desirability. It is the freely-given, joyful allegiance of our hearts that God desires—not just the enforced obedience of our bodies, however dutiful and faithful such obedience may be.

We must see the *beauties* of God’s holy law, and we must be irresistibly moved by His love and goodness to *want* to please Him and draw near to Him.

We must love His law, both because it is holy, and because it is His. Truly, spiritual love cannot be forced or invented, but it CAN be *learned* and *developed*.

God first reveals Himself to us as all-good and all-powerful. He asks our love, and He asks us to conform ourselves to eternal reality.

He teaches us that we are by nature animal and unspiritual—unable to either comprehend or conform to purity and spirituality, but He

assures us that love and affinity for these divine things that lead to eternal life CAN be learned and developed.

He assures us that the more we learn, the more we shall love, and the more we love, the more we shall learn. It is a progressive spiral upwards to life and joy, just as living after the flesh is a progressive spiral downward into sorrow and death.

*“In His law doth he meditate DAY and NIGHT.”*

Does this seem like an impractical ideal—only for those who do not have a pressing daily round of labor and responsibility to take care of?

Perhaps we are missing the meaning of the meditation. It is not necessarily a withdrawn, abstract, inactive meditation, but rather a positive, active, practical application of the law of God to every phase and detail of life’s necessary activities.

We should do nothing, say nothing, think nothing, without the guidance of the law of God.

It must be our constantly consulted compass—our “meditation day and night.” We must ask at each step of the way, “What is the will of God?”—which is but another way of saying (and it is the whole key to life that we perceive and realize this)—it is another way of saying, “What is the way of wisdom, and joy, and harmony, and facing reality?”

\* \* \*

*“He shall be like a tree planted by the rivers of water.”*

The law of the Lord is the river of water, without which the tree does not have a chance to live at all, let alone to bring forth fruit.

It is not enough just to have a vague urge to do what is right. There are people on both sides of every war with a driving urge to do what is right, and they cheerfully murder each other fulfilling that urge.

Clearly something more is necessary—and that is: TRUTH, Reality, Divine Light and Guidance.

The big issue is: are we going to trust our own natural thoughts and emotions and opinions as to what is right and good, or are we going to recognize that our own natural thoughts—however well intentioned, however well pleasing to us—are deceptive and fatally misleading; and consciously seek God’s law for guidance.

The latter course offers the only POSSIBLE chance of success and acceptance, and yet so pitifully few—even of those who claim to be Christ’s brethren—follow this course.

The common view is: “I think this is all right, so it must be all right. I think this worldly fashion is all right. I like this worldly custom. It is

so pretty. It is so appealing to the flesh. It pleases me and gratifies my lusts. I see no harm in it. I do not want to look into it honestly, and find out the real truth about it, and what GOD thinks of it. I do not really care what God thinks—I am only interested in what I think and like.”

This is human nature—the thinking of the flesh; and if we are honest with ourselves, we can all see ourselves here, with our head in the sand of our own self-will.

But what about God’s law, which we profess to love. If God has spoken on a subject, even (as we may think) obscurely—the only possible course of honesty, wisdom and love is to study it intently, search it out, and if there is any doubt as to the meaning, to keep on the safe side, because we love God.

Sometimes God is obscure on purpose, so that the true state of our heart and love will be exposed.

If our roots are not reaching ever more deeply and thirstily into this pure river of water that is God’s law, we do not have a chance of life at all, for we are voluntarily (though perhaps blindly and unknowingly) choosing the flesh-pleasing way of death.

\* \* \*

*“That bringeth forth his fruit in his season.”*

This is what John said—

*“Bring forth FRUITS. Every tree that bringeth not forth fruit is cut down and cast into the fire”* (Jn. 15:2).

This is the test. “Faith without works is dead.” Where is our fruit? What do we have to show? What have we done, what are we doing, for God?

Truly at best we are unprofitable servants, and we cannot be discouraged if our best seems very little, as long as we can honestly say it IS our most and our best.

*“His leaf shall not wither”* (Psa. 1:3).

Here is the real test of the wisdom of anything. What is the END? Will it last? Are we building for eternity? Or are we building on sand? Is the ultimate result of our course life or death?

Planning and providing for the future is recognized in the world as the difference between thoughtful intelligence and improvident stupidity, yet the REAL planning and preparing for the future almost everyone neglects.

But how soon health fails, and life comes face to face with death, and it is all over, and one more sinks into an endless grave—

*“This their way is their folly”* (Psa. 49:13).

But, “HIS leaf shall not wither.” He, and he alone, has really planned for the future, and the future is his—in glorious, endless immensity!

\* \* \*

*“And whatsoever he doeth shall prosper.”*

Can we take this literally and unqualifiedly?

*“WHATSOEVER he doeth shall prosper.”*

Are we guaranteed success in everything we do? Yes, we ARE, if our “everything” is the everything of the godly man—

*“ALL things work together for good to them that love God”* (Rom. 8:28).

There are no failures, no mistakes, no disappointments, in the great and triumphant plan of God.

There IS a way of life in which we are *guaranteed* success and satisfaction in everything we do. That way is to *“bring every thought into captivity to Christ”*—to have but one pure, clear, single aim and intent in life: the fulfilling of the will of God.

In this way of life—(which only Christ perfectly achieved, but to which all can steadily get closer with ever-increasing satisfaction and success)—everything we do and everything that happens to us is, and is joyfully SEEN to be, one more meaningful, purposeful, necessary step carrying us forward to our eventual eternal goal at the end of the way (Prov. 4:18)—

*“The path of the just is as the shining light, that shineth more and more unto the perfect day.”*

*“AND WHATSOEVER HE DOETH SHALL PROSPER.”*

—Bro. G.V. Growcott

## **The Lamb of God**

*“He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth”*—Isaiah 53.7

THE lowly and inoffensive sheep, because of certain characteristics peculiar to their nature, are often used in the Scriptures to typify the people of God.

The Hebrew word most generally used for sheep in the Old Testament is “tson,” which occurs 261 times (Gen. 4 to Zech. 13). The first instance of its use is found in Gen. 4:2—

*“And Abel was a keeper of sheep, but Cain was a tiller of the ground.”*

It is said that Abel, when he came to worship before God:

*“Brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offerings.”*

The blood of a slain lamb was the divinely – appointed means by which Israel were saved on the night when the destroying angel slew all the first-born in the land of Egypt.

And later, when the appointments of the Mosaic Law were delivered to them at Sinai, sheep and lambs were predominant among the animals used in sacrifice. The morning and evening oblations that were to be perpetual ordinances throughout all their generations, must be a lamb without blemish—

*“Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even” (Exo. 29:38-39).*

The divine choice of the sheep and the lamb to set forth in type those qualities that would be manifested in His Son; and the “sheep of His pasture,” is, like all other divine arrangements, very fitting and striking.

The Law of Moses designated the sheep as a clean animal because of the fact that it chewed the cud and had parted hoofs. The parted hoofs would point to the necessity of “making straight paths for our feet,” even though the way may be rough and uneven; while chewing of the cud, or ruminating would apply in the spiritual sense to pondering, meditating, and re-considering the Word of God so that it could be assimilated and become a part of our characters.

From this peculiarity of ruminant animals, we get the English word “ruminates,” the usual meaning of which is given as, “to bring to mind and consider again and again; muse, ponder, consider.”

Sheep live and move in flocks, and at night they are restless and uneasy unless they are bedded closely together. When separated from the flock they become frantic and terror-stricken, in which case their movements are frenzied and unnatural; and if not soon returned to the companionship of their fellow creatures, they may become wild and undomestic in their habits, in which case they fail to exhibit the docility and gentleness that makes them so amendable to the control of the shepherd.

How well-placed, then, are the words of Jesus as he spoke of the *“lost sheep of the house of Israel”!*

Besides being gregarious, sheep in the domestic state depend largely for their own existence upon the care, leadership and protection of the shepherd and the fold. Without these they may easily become the victims of wolves and other marauding enemies.

The storms and cold of winter would be fatal to a flock of sheep were it not for the warmth and shelter provided by the one who tends them.

Many of the young would die in infancy were it not that the shepherd carried them in his arms from time to time till strength and growth made it possible for them to take their place as a part of the flock.

What depth of meaning then do we find in the words of Jesus to us—

*“I am the good shepherd, and know my sheep, and am known of mine”* (John 10:14).

When Jesus appeared among the Jews, as the Great Shepherd of the sheep, there were some who possessed the discernment to see in him the antitype of the lambs slain in sacrifice “from the foundation of the world”—

*“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world”* (John 1:29).

The lamb-phase of Christ's work is indicated by the words of the prophet Isaiah—

*“He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth”* (53:7).

Being a lamb without blemish, taken from the flock, and fulfilling all the types that foreshadowed his great work, he obtained redemption, and thus became the author (Shepherd) of eternal salvation to all who would manifest those qualities that were so perfectly exemplified in himself.

Now he is our Shepherd, and goes in and out among us, leading us in paths of righteousness for his Name's sake. He is the Fold as well as the Shepherd, and we shall ever find comfort and assurance if we know him well and always follow his voice, and not the voice of strangers—

*“And a stranger will they not follow, but will flee from him: for they know not the voice of strangers”* — Bro. E. W. Banta

## Christ-Like Living 24/7

This weekend has been devoted to young people approximate age 16-30. The study, I would say, has been carefully designed to help each one of you to succeed in life.

Not only spiritually, but in all facets of life—as how to succeed in school, how to be successful at work, the subject of finances, and one of the most crucial is social media including the Internet and dating.

Topics were chosen that you are involved in and that can lead you down paths to failure, grief, and disappointments.

I would like to continue with the same theme and discuss some areas that will help you and be of interest to the various ages here today.

The first is to be willing to be corrected. There are those individuals that resist correction. If you are in that range of age 16-19 and you live with your parents, you are subject to their guidance, correction, and supervision. The Bible says in Proverbs 23:12, *“Apply thine heart unto instruction, and thine ears to the words of knowledge.”*

That means you give your attention to your parents and your teachers and your Sunday school teachers.

Listen to what they say. Then it is your responsibility to assimilate that wisdom, understanding and knowledge, and apply it to your life and life’s experiences, experiences that you will have for the rest of your life.

You are to take their advice, instruction, and correction with the right spirit, with respect and appreciation. That’s because they care about you and love you and they want you to have a good life.

Not only are you obligated to listen and learn, but God has told your parents that they are to teach, correct and instruct their children. Our Heavenly Father speaking through Solomon said,

Proverbs 29:15-17, *“The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. Correct thy son and he shall give thee rest: yea, he shall give delight unto thy soul.”*

We know what the rod is—it’s used to give spankings and God gives parents the permission to use it liberally if the child needs it.

Reproof means to criticize or scold for misdeeds.

So if you are not given that guidance, you might be headed down the wrong path and when you go down the wrong path, you could very well be setting yourselves up for failure and trouble.

An individual must admit to himself or herself that taking that advice is the best way to go.

In the International Standard Version: Proverbs 4:10-14, *“Listen, my son: accept my words, and you’ll live a long, long time.”*

I have directed you in the way of wisdom, and I have led you along straight paths.

When you walk, your step will not be hindered, and when you run, you will not stumble.

Hold on to instruction, do not let it go! Guard wisdom, because she is your life!

Do not enter the path of the wicked, or go along the way of evil men.

Proverbs 4:20-23, *“My son, pay attention to my words, and listen closely to what I say. Do not let them out of your sight: keep them within your heart. For they are life to those who find them, and healing to their whole body. Above everything else guard your heart, because from it flows the springs of life.”*

Notice good correction and accepting it graciously means “life to those who listen and health to man’s whole body.”

Moses was directed to say this, “Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.”

That is one of the Ten Commandments from Exodus 20:12.

Some refuse the correction and not only does the young person pay, but so does his mother—so does the rest of the family.

Just a side note—and thinking about conflict within the family, between 1.6 – 2.8 million youth run away from home each year. Parts of those numbers are those that refuse correction. However, no doubt there are those situations where the adults make wrong decisions.

In Eph. 6:4 we read this, *“And ye fathers provoke not your children to wrath” but bring them up in the nurture and admonition of the Lord.*”

And in Col. 3:21, *“Fathers, provoke not your children to anger, lest they be discouraged.”*

There is a balance in life and we all have to be wise enough, kind enough and smart enough to make the right decisions to correct and guide others.

Closely related to this subject of being correctable is my second subject, to be teachable. You have to be willing to listen, learn and take advantage of the opportunity to learn from others.

For future Christadelphians and for brothers and sisters of Christ to be teachable, one must have a basic foundation rooted in the Truth. The nature of this foundation is spiritual, spiritually compliant, because the things we are to learn will be used for our daily life. We realize everything we have belongs to God. Whether it is the breath we take, or the bicycle you ride, or the house we live in, all is given to us by the Father.

To be teachable, means to grow and develop in your endeavors.

When you are teachable, you learn what is important and we see that all is connected to your life. That includes school, or work, your friends, who you marry, your finances, your interests, your computer, your Ecclesia, your Bible readings, all are part of your life.

To have a learning attitude, we have to have the right frame of mind.

As a family, we have to do our part and cultivate the right situations and atmosphere and mind set for learning. Problems that arise in the family must be dealt with wisdom and love.

As we grow older, we realize that problems affect the learning process, and development of each individual. And the way we handle those problems develop our character and shows our own kids the correct way to handle obstacles by meaningful examples.

So to be teachable is to have the opportunity to listen, to process, to evaluate, and to make the right decision and learn from that experience.

One day Jesus was out teaching, it was near the coasts of Judea, beyond Jordan where he had been healing those that were sick. The scriptures say:

*Matt. 19:14-22, "But Jesus said, Suffer little children and forbid them not to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou*

*shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.”*

This young man was religious and he was rich, yet he lacked peace because he knew that something was lacking between him and God. He came hoping the “Teacher” could instruct him or direct him or guide him in the way that would satisfy his desire to keep all and be in good standing with God.

Jesus provided the teachable moment; all the young man had to do was make the right decision.

*“But when the young man heard that saying, he went away sorrowful: for he had great riches.”*

He chose not to accept the teacher.

The third thing I would like to talk about this morning is making good choices. We make good choices when we know right from wrong. We might ask ourselves—Do I go to the right or to the left? Do I say yes or no? Do I choose the easy way or the tough way, but ultimately, and most of the time the tough way would be the best choice.

This activity of making choices or decisions literally starts when you are but an infant. The last time you make a decision will be just before you take the last breath and depart this life.

What is interesting—is that you are in control, you can get advice, you can pray about it, you can study and get information, but in the end, you make the decision.

I believe that the most crucial decision that was ever made, and the most deadly decision recorded is in Gen. 3.

A female had been instructed—she had been taught right from wrong—she knew what the consequences would be if she disobeyed. You as young people know who I am talking about, the wife of Adam.

Adam and Eve were taught that if you eat of that tree in the midst of the garden, you will die. The serpent said,

*“Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil.”*

You and I would say that decision was a “no brainer.” But she made the wrong decision. You see the serpent set her up, he was more subtle than any of the beasts of the field. He was sneaky, cunning, and craftier than any other animal.

That is what we have to be on guard against, people, situations, and temptations that will draw us away from what we know is right and lead us to the way of sin. They can throw us off guard and we can make the wrong choice or decision affecting the rest of our life. There will always be a consequence to our decisions, whether they are good or bad.

There were three things that caused Eve to take the bait and run with it. They were—the lust of the flesh, the lust of the eye, and the pride of life.

The lust of the flesh—She saw that the tree was good for food. Scriptures indicate that there was no malnutrition in Adam and Eve; after all they lived in God’s garden. It was the lust of the flesh because they wanted what they couldn’t have.

The lust of the Eye—The fruit was pleasant to look at. It was pretty, it looked delicious. We like pretty things. I remember my mother cooking beautiful meals. She knew just how to put all the vegetables together in a salad—reds, yellows, green—She put lemon juice in the cooked carrots to make them a brighter orange. I would always ask for a camera to take a picture of her beautiful table full of food. It was pretty and delicious. Eve saw that it looked good and she had to have it.

The pride of Life—That fruit according to the scriptures would give you knowledge of good and evil—the serpent said, “Wise like the gods.” Who doesn’t want to be wise? People that are smart and wise sometimes have the advantage over common people—She wanted to be wise.—So, she ate of the fruit and shared with her husband.

Well, how does this apply to you, whether you are 16 or 30? Every day you will be faced with decisions and choices.

You will not be able to make the right decisions without God’s help. All of your life you have been taught God’s laws. You have been taught what’s right and what’s wrong, how to be respectful, to be kind, and the Ten Commandments. You have been taught all these things since you were a little child.

If you are thinking about spiritual things—about things that apply to God, he will help you and you can make the right decision. Your parents are there to help you, your grandparents, your ecclesia is there. You have the resources to help you choose what is right.

I personally believe that in God's foreknowledge—he knows what your life will be like—he knows if you have a good heart. I believe even though you are only 14, 15, or 16, he will be working to some extent in your life, setting up good choices for you to make.

Look at all the help that brothers and sisters have. We have angels that encampeth about the righteous, we have access by prayer, we have our Heavenly Father that loves us and we have our Lord and Savior Jesus Christ. *“Who can be against us?”* —Bro. Gary Smith

## **Signs —The Year 2014...Where is the Promise of His Coming?**

*“This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.”* (2 Peter 3:1-7)

**Where is the promise of his coming?** This is an easy mindset to adopt as a new year begins. We all no doubt had hoped 2013 would have been the year of the return. In addition, we living in these times have witnessed an abundance of signs in our lifetimes which point to Christ's return and we continue to observe them each day. We have witnessed the formation of the state of Israel and the increased attention given by world leaders to their enmity. We have observed the formation and evolution of the European Union, the Papacy and Russia. Violence, corruption and immorality are rampant and are increasing, similar to the days of Noah and Lot. Money, materialism, and pleasure are worshipped, and “image” has become all-important for many. Each passing year seems to expose a new set of insurmountable problems in

our country and in the world. We know the kingdoms of this world will become the kingdom of our Lord and of his Christ (Revelation 11:15), **BUT WHEN?** *“For since the fathers fell asleep, all things continue as they were from the beginning of the creation.”*

Let’s slow down. First of all, there has never been a time *when “all things continued as they were from the beginning of the creation”*. Ever since Noah and his sons stepped forth from the ark, the various peoples they fathered have been migrating, settling, rising in power, overcome by stronger peoples, further migrating, colonizing, integrating, and setting new roots. Prior to planting the children of Israel in the land of their inheritance, the LORD planted the peoples that He would have to be their neighbors into the surrounding area. The descendants of Moab displaced the Emims, the descendants of Esau destroyed the Horims, which dwelt in Mt. Seir, and the descendants of Ammon displaced the Zamzummims. (Deuteronomy 2) The Philistines migrated from Caphtor, and the Syrians were transplanted from Kir. In addition, both Egypt and the kingdom of Shinar (Babylon) were weakened to allow the children of Israel to take root in the land provided for them.

**Waiting has often been required** of those that have identified themselves with Yahweh and His Truth:

- Adam and Eve waited 130 years before Seth was born (although we are not told how many years passed between the murder of Abel and the birth of Seth)
- Noah built the ark and preached righteousness 120 years prior to the Flood;
- Abraham and Sarah waited 25 years after they left Haran before the birth of the son of promise (and possibly 30 years after they left Ur);
- Isaac and Rebecca waited 20 years for the birth of their promised seed;
  - The children of Israel were oppressed by the Egyptians prior to the birth of Moses, but waited 80 years after his birth for a deliverer;
  - Moses waited 40 years after he believed that he had the call to deliver the children of Israel from their bondage before he actually became their deliverer;
  - David waited many years after his anointing to be king of Israel before he actually took office;
  - Hannah waited many years for the birth of a son, as did Zacharias and Elizabeth.

Many other examples could probably be cited. Most if not all of the persons mentioned above did not know when that for which they hoped and longed would be made manifest. They had the assurance, though, that it would. Our generation should not expect its experience to be any different.

Some periods of waiting are the experience of all of mankind. Almost 10 months pass between the conception of a child and its birth. Several months pass between the planting of a seed crop and the time for harvest. Fruit bearing trees are not beneficial for about four years after they are planted.

**Why the wait?** So we can further learn endurance and patience. Why is that so important?

1. Endurance indicates dedication, one of the principles of the burnt offering. True dedication does not include a time limit, so a seemingly extended waiting period may be a test of the degree of our dedication.

2. Time (and thus endurance) is necessary for one to trust God with one's welfare. A variety of experiences are typically required for this trust to develop, possibly including some experiences in which the child of God does not fully comprehend the objective. Trust in God fuels the transformation from the old man to the new, from a life focused on things of the earth to a life focused on things above.

The New Testament Greek word “hupomone” (Strong's #5281) means “cheerful endurance” and is usually translated as “patience” in the King James Version. It was a quality of those representing the good ground in the parable of the sower. *“But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with **patience**.”* (Luke 8:15)

Patience (endurance) was frequently cited by authors of New Testament writings as a quality that Disciples of Christ should either have or develop. The need for it was particularly pronounced during periods of persecution and tribulation.

*“But in all things approving ourselves as the ministers of God, in much **patience**, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings...”* (II Corinthians 6:4,5)

*“Truly the signs of an apostle were wrought among you in all **patience**, in signs and wonders, and mighty deeds.”* (II Corinthians 12:12)

*“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And*

*not only so, but we glory in tribulations also: knowing that tribulation worketh **patience**; and **patience**, experience (Strong's #1382 - "trustiness") and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."* (Romans 5:1-5)

*"But the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, **patience**, meekness."* (I Timothy 6:10,11)

*"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh **patience**. But let **patience** have her perfect work, that ye may be perfect and entire, wanting nothing."* (James 1:2-4)

*"I know thy works, and thy labour, and thy **patience**, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast **patience**, and for my name's sake hast laboured, and hast not fainted."* (Revelation 2:2,3 - Ephesus)

**Some of our brethren in past generations endured grievous persecutions**, being hunted down, tortured, and put to death for their scriptural teachings. How dark those days were, how difficult they would have been to remain steadfast through! But strengthened by their understanding of the prophetic word and their conviction in the true gospel, they endured.

Most of us do not face such persecution at the present time. Therefore let us dedicate ourselves to making this New Year profitable: searching out diligently and obeying the teachings of the scriptures, becoming strangers and sojourners in this age, and transferring our trust for our welfare to God. Things definitely do not continue as they were since the beginning of creation.

*"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of **patience**, that, after ye have done the will of God, ye might receive the promises. For yet a little while, and he that shall come will come, and will not tarry."* (Hebrews 10:35, 37)

*"The hope of the righteous shall not always be deferred. The grain is ripening: the harvest is coming". —Bro. Robert Roberts*

—Bro. Mike Jasionowski

## Meditations – Deity’s Ways No. 53

WE are safe in Paul’s company. Every thoughtful man must feel this as he calmly peruses the apostle’s earnest, logical, noble-minded utterances. Take, for example, his letter to the Galatians. After reading this through a few times, try to imagine that it is the work of a cheat, a deluded man, or a well-meaning impostor—one who romanced or lied to advance the morality of his fellows! You will find that a little of this exercise will go a very long way. So far as one and all of the irrational hypotheses of the sceptic are concerned, the letter itself contains ample material to completely shut the door against them. Consider Paul’s many appeals to known facts—his persecution of the church and his faithful labour towards it afterwards. Consider his encouraging and forcible inculcation of righteousness, and his solemn warnings against apostacy and wickedness. Particularly consider the way in which the letter is interwoven with his other letters, and how it and they elaborate and enforce Old Testament teachings—that Christ was a reality, and his death and resurrection a necessity; that justification comes through faith; that the law was merely provisional, and a ministration of condemnation to all. Yes, we are quite safe in Paul’s company. He was in truth an apostle of Christ, and one who received his authority direct from heaven (chap. 1:1, 12, 15, 16).

The imputation of Adam’s crime to his offspring is a doctrine of the Apostacy. Adam’s sin was his own, and no one else’s. His sin has bequeathed to every man an evil and condemned nature, but not guilt; no, not of any kind. Any theory which makes man, and worse still, which makes Christ, an artificial criminal, and, as such, deserving of punishment, is a theory which should be promptly shown the door. God is no juggler, nor is He an unreasonable avenger. He is good, and He is just. Man dies because he is sinful, and he is sinful as the outcome of Adam’s rebellion. Christ (who was more than a mere man) was born under the Adamic condemnation, and cut off in the midst of his years, as a means of declaring the righteousness of God, and establishing a basis on which He could save a sinning and sinful race. Christ’s sacrifice was not a matter of paying (by a method of legal fiction) a debt incurred by sinners, but of solemnly showing forth the respective positions of God and the race—the purity and holiness and majesty of the one, and the corruptions of the other, and of providing a becoming platform on which He could dispense His inestimable mercy and favour.

Ecclesiastical writings upon the subject of Angels are full of absurd speculation. If we wish, therefore, to consult these writings, let us do so with the greatest caution. To confine ourselves to the infallible Word—

Angels are created beings (Neh. 9:6), having the form of men (Gen. 18:2; 32:24; and Hos. 12:4), and are immortal (Luke 20:36). Their glory (Matt. 28:3; Jud. 13:6; Acts 6:15) they can conceal at will (Jos. 5:13–15; Heb. 13:2). They are countless in number (Heb. 12:22; Matt. 26:53), and hold varied rank (Dan. 10:13). They can work miracles—destroy the wicked; impress their mind on men in sleep; ascend through the air; be seen and cease to be seen at pleasure (Gen. 19:11; Num. 22:31; Jud. 6:21; Acts 12:7; Matt. 2:13, 20). They are styled the sons of God (Job 38:4–7), being manifestations of His great and holy name (Gen. 19). And last but not least, they are interested and engaged in God’s great work of salvation in connection with the human race (Luke 15:10; Heb. 1:14; Ps. 34:7; Matt. 25:31). May it be our happy lot to be made “equal unto the angels”—to be included in God’s immortal family!

—*Bro. A.T. Jannaway—1893*

## **A Christadelphian on the Land of Israel Sixth Visit to the Holy Land**

### FROM JERUSALEM TO TEL AVIV

By invitation I took lunch with Dr. Eder at his flat. Mr. Harry Sacher, the Jerusalem barrister and ex-editor of the *Zionist Magazine* and Mr. Goldwater was also there, as was Miss Adler, the *Jewish Chronicle* contributor. Dr. Eder is the Medical Advisor and representative of the Jewish Territorial Association (the I.C.A.). As a result of the conversation that ensued much information was gleaned that probably could not be obtained in any other way. I also made arrangements to motor to Jaffa for an exhaustive visit to Tel Aviv and the agricultural colonies within reach thereof. In view of the fact that to reach some of these out-of-the-way agricultural colonies means “roughing it”, sister Jannaway did not accompany me, although for some reasons it would have been more to my comfort had she been with me; but, all things considered, no doubt it was wiser to leave her at Jerusalem. The first occasion, however, I had to open my travelling valise afforded me abundant evidence that no detail had escaped her wifely forethought for my comfort—she had even remembered biscuits, etc., in case of dire necessity in the event of my being landed in some inhospitable district, which I was.

And so, well wrapped up, very early one morning, after a hearty breakfast, we were speeding along the road that runs north of Jerusalem, past the headquarters of the *Zionist Organisation* and the *Russian Quadrangle*, then past the fifty-year-old *Jewish Settlement*

known as Meah Shearim, and the American Colony. A little further on we went through what I cannot but describe as the nice-and-nasty Jewish colony, or Ghetto, called Mozah: such appellation may sound paradoxical, but it is quite accurate; for from one point of view it is very nice, and from another point of view very nasty, as my photographs make manifest. Finally, we emerged into the open country among the hills of Judea. This journey by road—only in the reverse direction—was fully described in my record in the Berean Christadelphian last year, pages 420 and 421.

All along this Jerusalem-Jaffa highway, now a military road, are watchtowers, seventeen in all. Perhaps I should say, remains of the watchtowers, for they are now derelict. They were built in the year 1860 to guard this highway. Having reached Jaffa and bidden farewell to the car, I made for Tel Aviv, now so well-known to every Christadelphian interested in Zionism. By Zionist friends in Jerusalem I had been earnestly recommended to try and get housed at the Muscovitch, once the Headquarters of the Zionist Organisation (prior to their removal to Jerusalem after the city's deliverance by General Allenby), but now the rendezvous of the leaders of Zionism when visiting the Land. Finding my way to the Muscovitch, en route many improvements were noticeable: many new streets, countless up-to-date business establishments, and, alas, places of amusements—cinemas in particular on all hands. Arriving at our intended hospice, and passing through the grounds to the entrance we landed our bag and belongings on the pathway and rang the bell. To our great disappointment we were informed that any accommodation there was out of the question, every bedroom was occupied, and that I must seek shelter elsewhere. Just as we began to pick up our belongings to make for fresh fields, a friend appeared—a friend indeed! to a friend in need, especially. The friend in question was Dr. Arthur Ruppin, a Zionist leader, whom we had met ten or twelve years since when Tel Aviv was in the making. He had heard our voice from his room (for he was staying here), and coming forward with Dr. Eder, who was also on a visit, exclaimed, “Ah, Mr. Jannaway, who expected you to turn up here? What brings you”? The why and the wherefore were soon unfolded. The proprietor and proprietress of the establishment became more interested in their wayfaring caller; an animated conversation in Hebrew followed (all unintelligible to me), and the happy result was that in due course a wellfurnished drawing-room or boudoir, was soon transformed into a most comfortable and cosy bedroom or sleeping apartment; aye, and close at hand an ideal bathroom, quite up-to-date, a luxury almost unknown in Jerusalem, except to very few, and of which few I had not been a member so far, and sorely stood in need of such, for a jug of

water and a basin cannot take the place of a good plunge. My reader can guess how I viewed the situation and surroundings; my Jewish hostess saw my interest, and read my thought; and within a very short space of time I was enjoying to the full, the first real bath I had had since leaving home. Then followed lunch with quite a room-full of well-known men and representatives of Zionists from various parts of the world including besides Dr. Ruppin, and Dr. Eder, Mr. Usshiskin; Achad Ha'am (Mr. Ascher Ginsberg, universally acclaimed in Zionist circles as the greatest of living Hebrew writers), and others.

Dr. Ruppin is a man of wonderful energy and enthusiasm, and has proved himself to be a first class administrator. Dr. Eder, is a doctor of medicine, and has been both the Medical Advisor and Representative of the Jewish Territorial Organisation (I.T.O.). Mr. Asher Ginsberg (better known as Achad Ha'am, in Jewish literature), scarcely needs any introduction in the view of the countless books and pamphlets he has written. Mr. Usshiskin is the prominent Odessa Zionist, an engineer by training, and well versed in practical colonisation: he was among the earliest group of Chovevé Zionists.

Unfortunately, for me, his knowledge of English was only on a par with my knowledge of Hebrew or Russian, so we had to avail ourselves of an interpreter. It was no small privilege to find oneself in the midst of so many of the leading lights of Zionism, and although I was not fully aware at the time why I was so importuned to seek an abode at the Muscovitch, the good reason is plain enough now. By appointment I spent an hour or so with Mr. David Levantin, the banker of the Jewish Colonial Bank, who is the manager of the Anglo Palestine Company. He was one of the pioneers of the Russian Chovevé Zionists. He had with him his two grown-up sons, and as we sampled some of the "fruit of the vine" from Richon-le-Zion we discussed some of the Jewish problems in which we were mutually interested, albeit from different points of view. For their part, they were much disturbed at what they termed the influence of the Arab representatives in London. Before we parted, however, they seemed considerably relieved, and were evidently amused at my word-pictures of the Daily Mail bogies hanging about the Hotel Cecil, Strand, the temporary headquarters of the Arab Deputation to Great Britain.

#### ABOUT THE ZIONISTS' IMMIGRATION CAMP AT JAFFA

By arrangement of the Organization, the writer, accompanied by Dr. Eder, visited the Immigration Camp, located between Tel Aviv and the Mediterranean Sea, the latter forming one side of the encampment. We were met by Mr. Joshua Gordon, the Government Director of Immigration. Little had we anticipated such a revelation! What eye-

openers! all giving the lie direct to the “exposures”, “disclosures” and “revelations” published in the Daily Mail, Daily Express, Morning Post, and other daily and weekly papers with anti-Semitic predilections. From such publications the readers would conclude that Palestine is being made by the Zionist Organisation, the dumping ground for the worst type of Jew, alien nondescripts and ne'er-do-wells from all parts of the world in general, and from Russia, Poland, and the east end of London in particular.

What a fallacy! And, one too, in view of the facts, no credit to either the papers in question, nor their correspondents. Facts! The poor Jewish immigrant—British or Foreign—is compelled to pass through the Immigrant Camp, and all that it stands for. Both he himself and any dependants, with all their earthly belongings, have to be thoroughly overhauled and disinfected. His history—all details—duly entered in the Camp's books: where he comes from, when born, his occupation and capabilities, why he has come to Palestine, whether he has any friends to go to, or to help him, what assets he has, etc., etc.

Then, too, he, and those with him, have to undergo a strict medical examination, after which, if “passed”, he is allotted a tent for, at least, three days to “feel his feet” as it were, and is afforded all the help, material and otherwise, necessary to obtain useful and profitable employment in one or other of the nearly 100 agricultural colonies now found in the Holy Land. Tents are set apart for families, and others for men and for women. Everything is carried out, to use a Bible phrase, “decently and in order”.

Those “penny a line” anti-Zionist newspaper writers, and “special correspondents” who are such for a living, have to write just what they are instructed to write, and if perchance they do dare give expression to their own convictions which may be contrary to the political colour of their editor or proprietor, woe be to them. Beyond doubt they would be dealt with as the late Lord Northcliffe treated one of his “most able writers” for daring to include in some of his articles what he felt sure was the truth concerning France; he was “recalled” without any notice.

If any of our readers want to know all the details concerning the Immigration Camp, which is really the gateway to the Jewish Colonies, they would do well to obtain a copy of *Palestine and the World*, published by the Maranatha Press, 100 Southwark Street, London, S.E. 1 (Cloth, gilt, 7/6; or Popular Edition, 2/6). A whole chapter is devoted to authentic and firsthand information; we say authentic, because Mr. Gordon, the said Director of Immigration, has kindly read the whole, and writes me: “Your book is the only one that gives such a clear detailed picture of the life of the immigrant, beginning with the first glimpse of his seeing the Promised Land”.—*Bro. F. G. Jannaway—1926*

## Angelic Help

IT is true that our victory over the world is a victory to be achieved by faith, and not by 'angelic hedging.' At the same time, it is also true that—

*“The angel of the Lord campeth round about them that fear Him”* (Psa. 34:7).

—as we are assured by the Spirit in David. What this practically means is shown to us in the Old Testament histories, where the angels are seen in various relations superintending the affairs of those who fear God, in accordance with Paul's declaration that—

*“They (the angels) are ministering spirits sent forth to minister for those who shall be heirs of salvation”* (Heb. 1:14).

There is no fear of this truth militating against *'the power of the Word'* as the appointed instrumentality for our enlightenment and salvation, for it is only those who are diligently heedful to the Word who will receive the angelic help. —July, 1885

## God, the Author of Evil

“James writes (1:13-17) that God is the Author of every good gift. How are we to reconcile this with the fact of His having planted the Tree of Knowledge of Good AND EVIL, which brought death? Is He not the Author of Evil according to this, and according to Josh. 23:15)?”

GOD is certainly the Author of Evil. He Himself declares it—

*“I make peace, and create evil”* (Isa.45:7).

*“Shall there be evil in a city, and the Lord hath not done it?”* (Am. 3:6).

*“Behold, I bring evil on all flesh”* (Jer. 45:5).

—and so in numerous instances throughout the prophets.

But how, then, about the statement of James? Well, God and not man is the Author of every *'good and perfect gift.'* Man takes the credit, but the origin is in God, as even common sense must recognize.

But the fact that all good comes from God is not inconsistent with the fact that He gives evil also, when circumstances call for it. Who drowned the antediluvians? Who destroyed Sodom and Gomorrah?

Who scattered Israel? Who has subjected the whole human race to evil, for a time? There is only one answer. God contrives evil as the punishment of sin.

In that case, says the objector, you make God the Author of sin. Not so. Sin is disobedience. God is not the Author of disobedience as such. God gives the power to obey Him, and calls upon us to obey Him, but leaves it with us to obey or disobey. If we disobey, we sin. This is not God's act, although the power to perform the act is of God, as all things are.

It is the relation of things we must keep in view. God inflicts evil as the punishment of disobedience. He is the Author of the evil in a sense in which He is not the Author of sin; for sin is the wrong use of independent power conferred upon a creature, and of this He is not the Author. But of the evil inflicted in punishment thereof, He is the Author direct.

But then, says the objector, James has said, '*God cannot be tempted with evil.*'

This is not out of harmony with the other truth. He does not deal in evil for the love of it. Evil presents no attraction to Him, that He should inflict it for the mere sake of it, or draw men by temptation into the channel of it.

He is good, and good only. But He inflicts the evil on rebellion, and this indeed is part of His goodness. There should be no difficulty perceiving these distinctions. —*July, 1892*

## Which Version?

WHICH VERSION? The preference of the Authorized to the Revised Version (as a whole) is not a refusal to get as near as possible to the original words, but the preferring of a good rendering to a questionable one. The RV is an improvement on many points of detail; but on the whole the AV is a better expression in English of the ideas contained in the original tongue. This is the opinion of many critical judges, but it does not require much learning to see it. A comparison of the two translations in a commonsense way is sufficient.

—*March, 1887*

WE agree with your objection to the reading of the Revised Version in the public exercises of the brethren. Those who use James' Version are in the majority. Those who prefer the Revised Version can follow the reading in that Version. The long-established and

reasonably-founded partiality of many for the other Version ought not to be violated for the sake of the few who can gratify their own preferences by individual use. —February, 1898

**EIGHTY years have not changed the picture. Apart from the fact that it is, all-round, still the best version, there are other very good reasons for all sticking to the same version, and making that choice the Authorized. We are all long familiar with its wording, and with quotations in it, which is a great help to memory. We know its few weaknesses, and they are therefore no hindrance. Modern 'versions' (not true versions but speculative paraphrases) are full of unknown pitfalls and misleading human coloration and interpretation. This proliferation of freely-edited 'versions' by men who reject the truth of the Bible's infallible inspiration is the flesh's modern attack on the power and unity of the Divine Word. GVG**

## 6. “Clothed to the Feet.”

While Daniel informs us that the Spirit-Man he beheld, was “clothed with linen,” John states simply, that he was “*clothed to the feet.*” Now, this clothing is significant of the character and office of the persons represented by the symbol. The holy garments of Aaron and his sons were of linen, “to cover their nakedness,” that when they ministered in the holy places, “they bear not iniquity, and die”—Exod. 28:42. “Nakedness,” and “iniquity,” are convertible terms in scripture; as it is written, “when Moses saw that the people were *naked*, for Aaron had made them *naked to their shame*”—that is, they had transgressed in worshipping the golden calf: “blessed is he that keepeth his garments, lest *he walk naked*, and they see his shame.” Hence, to be “*clothed*” and to keep the clothing white, and clean, is to be “righteous,” or holy. When Adam sinned, “he knew that he was naked,” and he was ashamed, and afraid; but the Spirit appointed for clothing skins of sacrifices, and his sin was covered. Hence, “blessed is he whose transgression is forgiven, whose *sin is covered*,” or clothed. Joshua, son of Josedec, a type of Jesus in the flesh, is first introduced as *clothed with filthy garments*, representative of the flesh with its propensities and lusts; but when the type is changed to represent Jesus in *pneuma hagiosunes*,—that is, in Holy Spirit Nature, such as he acquired after resurrection, Joshua's raiment is represented as being changed—“Take away,” says the Spirit, “the *filthy garments* from him. When this was done, then the Spirit addresses him, and says, “I have caused thine *iniquity* to pass from thee, and I will *clothe thee with change of raiment.*” And when the time came to do it—to clothe Jesus, and *all in him*; symbolized in Joshua, and “his Fellows,” “they set a fair

mitre (or priestly crown) upon his head, *and clothed him with garments.*” These are indicated in the visions of John and Daniel—Zech. 3:3-10.

“I put on righteousness,” says Job, “and it clothed me;” and in Psalm 132 : 9, “Let thy priests be clothed with righteousness.” In Rev. 19:8, it is said of the community, styled “the Lamb's Wife,” that “to her it was given, that she should be arrayed in fine linen, pure, and bright.” Now, they who constitute “the woman,” are “called, and chosen, and faithful”—Rev. 17:14; “they follow the Lamb whithersoever he goeth”—14:4; as his clouds of cavalry, “clothed in *fine linen*, white, and pure,” which is declared to be “the Righteousness of the Saints—ch. 19:14, 8; who are “purchased from among men,” and made for Deity “kings and priests to reign over the earth.” The multitude, symbolized by the Son of Man, attains to this dominion through much tribulation, and by resurrection. When they stand up they have obtained the victory over death and the grave, through him that loved them, and laid down his life for them: they are therefore represented in ch. 7, as “clothed with white robes, and palms in their hands”—robes “washed, and made white in the blood of the Lamb.” Hence, these are robes of salvation and victory. In their mortal state, they *put on Christ as a robe*, when, having “believed the things of the kingdom of the Deity, and the Name of Jesus Anointed,” they were immersed for that name, and into it. They fall asleep in him; and they arise to partake of the nature of his individual “body, of his flesh, and of his bones,” that they may be like him—1 Jno. 3:2. When they are clothed with this Spirit-Nature, they are “clothed upon with their habitation, which is from heaven—mortality being swallowed up under the life of spirit that is poured upon them”—2 Cor. 5:2, 4. This is the consummation of their investiture, which begins with their immersion into Christ, and is perfected in their post-resurrectional immortalization by the Spirit through Jesus. They are then the Body Corporate of God's Kings and Priests, the inhabitation of Eternal Wisdom and Power, clothed in the linen garment of righteousness, honor, majesty, and salvation. Then Zion will have clothed herself with them all as with an ornament, and have bound them on as a bride—Isa. 49:18; 61:10; Psalm 132:16; 104:1.

The reader will understand, then, that the linen clothing of these symbols indicates the persons, their character, office, and nature, of which they are representatives. A glorious body of people prepared to execute righteous judgment upon the nations, and to govern them in righteousness when subdued—the Son of Man in glory and great power. —Bro. John Thomas—Eureka vol. 2 page 169 Logos edition

# Hints For Bible Markers

## The Psalms

### Psalm 2

#### Psalm 2:4

*“He that sitteth in the heavens shall laugh: the Lord shall have them in derision.”*

God has “laughed” at the Jews for rejecting their Messiah, by overthrowing their city and scattering them to the four winds. He will laugh again when he makes a laughing stock out of man's effort to resist the Millennial Kingdom.

Derision = An object of derision or contempt; a laughing-stock.

#### Psalm 2:5

*“Then shall he speak unto them in his wrath, and vex them in his sore displeasure.”*

Christian religions teach that Christ is now on his throne. When one considers what the Psalms say, the absurdity of that position becomes apparent. When has God had them in derision? When has God vexed the heathen in sore displeasure? When has he spoken to them in his wrath? The next verse points out these events happen when God has set his king on his holy hill of Zion. This has not happened yet.

#### Psalms 2:6

*“Yet have I set my king upon my holy hill of Zion.”*

Here we have Christ's resurrection and inheritance foretold and indicated. The King of the Jews is entitled to dominion over all kingdoms of the earth. The context shows the prophecy to be in the future. (Revelation 11:15) “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.”

Bro. Beryl Snyder

Continued next month should the Lord will.